Messenger and Visitor.

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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—A GOOD SUGGESTION.—A brother made a suggestion which is worthy of the attention of our churches. It was this: that churches take in hand the matter of supplying the MESSENGER AND VISITOR to the poorer families who are unable to take it themselves; but to whom it would be a great blessing. It is generally admitted that a good religious paper in the family is one of the greatest means to instil right ideas, and to shape character and to determine destiny. The MESSENGER AND VISITOR aims to do this, while, at the same time, it keeps its readers instructed in the tenets of our denomination, and in its work. It cannot be doubted but that, if our paper were in all our families, our work would be helped on greatly for the present, and the next generation would do better than their predecessors. Our churches, then, have an interest in this matter. A few dollars spent in the way suggested, and a little effort made to introduce it into all the families by each church, would soon run our list up to eight or ten thousand, and thus widen the sphere of the MESSENGER AND VISITOR'S influence for good. What church will lead in this good work? If any propose to do this, let us know, and our company may be willing to offer special inducements.

—"THOU ART PETER."—Prof. Hamack has an article on the Diatessaron of Tatian in the *Contemporary Review*. In this earliest harmony of the Gospels, the passage, "Thou art Peter," &c.—the chief support of the doctrine of the supremacy of the Pope—reads, "Thou art Peter, and the gates of hell shall not prevail against thee," "and upon this rock will I build my church," being absent. This makes the passage declare merely that the gates of hell shall not prevail against Peter, and says nothing about the church. Prof. Hamack argues from this that Tatian copied from an earlier manuscript than that from which our authorized version was made, and that this latter had been tampered with in the interests of the claim of Rome to supremacy, which began to be urged very early. He holds that this passage should be restored to what he conceives was its original form, by the omission of the words not found in Tatian's Harmony. In this way the chief ground of the claim of the Pope to supremacy would fall to the ground.

—THE FORGOTTEN SIDE.—Prof. Sophocles of Harvard, was once observed to thrust a piece of money into the hand of an "organ-grinder." On being rallied for his apparent interest in this class, he quietly replied that he did not give for the organ-grinder's sake, but for his own, to keep his heart open. Is not this the aspect of giving which is generally overlooked? We have our eyes filled with the need of the objects which claim our beneficence, and forget the need to give for our own sakes. Why has God established the state of things he has, unless he saw our hearts needed the softening and expanding of giving? He might have made it so that each life would have been complete in itself and would have needed no ministry from without. The fact that each one needs the aid of others, shows that God knew our natures would be made more noble by giving to others, as all are made more happy by receiving as well as giving, and ordered all things accordingly. How much we need to give for our own sakes, we shall never know, till we have higher light. The more we are pressed with urgent claims, the more terrible will be the damage to our own souls unless we respond. Let a rich man be surrounded by thousands who are dying of starvation, and let him refuse any relief, and he will soon harden his heart to measure of fastidiousness. In proportion to the need will be the demand upon him to give liberally, if he would not commit a *felo de se* on his own soul. Surrounded as we all are by such urgent claims, as men are perishing all around us and out to the ends of the earth for want of the Gospel we have and can help to send them, we must make a liberal response, or we will do irreparable damage to our own inner lives. It is a dangerous thing even to know of the unspeakable claim of God and man upon us, and make no response. Let us give for the sake of others; but let us not forget we must give for our own sakes also.

—THE CONGO MISSION.—Our English Baptist brethren have met with another severe loss on their mission on the Congo. This time it is not the priceless life of a missionary, which is cause for gratitude. The mission premises at Stanley Pool, with all the stores, have been burned down, entailing a loss of about $15,000. Five new missionaries have just been accepted for the Congo, and are now on their way. The sacrifices required for the work in Africa are helping the English Baptists to great enthusiasm in the cause of missions generally.

—THE JESUITS.—This order has been suppressed or expelled in most countries, because of their secret plots against their liberties and well-being. It was thought that the present Pope would not be under their influence as was Pius IX. He has just done, however, what the former Pope did not venture to do—restore them to the standing they had a century ago. He has also permitted the publication of a Jesuit journal, and seems under the controlling influence of this evil order. Here is an illustration of the consistencies of infallibility. One Pope restricts the order as dangerous, another restores it as necessary to the well-being of the Papacy, and both are infallible. Romanism is now ready to reach to the old state when conditions make it possible. Its spirit does not change.

—SLIGHTLY MIXED.—The following, copied from an announcement of a Roman Catholic service in Brazil, shows the way they mix things:

The Brotherhood of the Divine Holy Ghost in the village of San Goncalo will celebrate on the 31st inst., the *festa* of the Holy Ghost with all possible splendor. Devout persons are invited to attend in order to give greater pomp to this act of religion. On the first proximo there will be the feast of the Most Holy Sacrament, with a procession in the evening, a *Te Deum*, and a sermon. On the 2d proximo there will be the feast of the patron saint of San Goncalo, and at 3 p. m., there will be *brilliant horse-racing*, after which a *Te Deum* and magnificent fireworks!

—A HERESY CASE.—As many of our readers are aware, the Southern Presbyterians have a difficult heresy case on their hands. Dr. Woodrow, a professor in Columbia Seminary, was tried for heresy in the General Assembly at Augusta and condemned. Since then, his own Presbytery, which is a part and parcel of this Assembly, have acquitted him of this very charge. Now the question is, which body shall yield to the other, the lesser to the greater, or the reverse; or shall the Assembly cast off the Presbytery for upholding a man in what it esteems heresy? So it will be seen the Presbyterian form of government has its difficulties as well as our own. We doubt whether there be a denomination to-day, with all their creed statements and governing Synods, Assemblies, and Conferences, that is as well compacted as our own, notwithstanding the independence of each church among us.

—DR. SIMS.—Our readers will remember the Dr. Sims who, assisted by Dr. Gordon, of Boston, did so much to turn the tide of sympathy for the Congo Mission, which had begun to ebb. He was then an Independent. He has recently been baptized in Highgate Chapel, London. We copy a part of a letter from him from *Zion's Advocate*:

The testimony that I there bore to my Lord in baptism was distinctly helpful to some, enabling them to come forward. A week later Dr. Murdock came over, and Bro. Bellington, Bro. Banks and I were ordained according to the practice of our American churches, by the laying on of the hands of Drs. Murdock, Guinness, and Stevens, Mrs. Richards and Miss Harris, of the Congo mission, and Mrs. Adams, of the China mission, together with us, received from Dr. Murdock the hand of fellowship. Brn. Bellington and Banks, and Sisters Richards and Harris are about sailing back to the Congo. I hope to return about Christmas. I have completed the first part of my Congo dictionary and will begin on the second as soon as I get to Vienna. Dr. Gordon's son accompanied me from London and we are having a few weeks holiday here. I shall soon be in Vienna, studying some post graduate medicine subjects to better fit me for my work. Everything is hopeful now in connection with the Congo mission. Let us earnestly look for the Lord's blessing.

—THE PERSECUTOR.—The mummy of Rameses II., supposed to be the king of Egypt who "knew not Joseph," and began the fierce oppression of the Israelites, has been found and exhumed. The following is from the *Evangelist*:

Poor Pharaoh, the persecutor of the Israelites, the tricky slayer of the Hebrew boy babies, the foolish disbeliever in the power of Jehovah—here he is actually exhumed from the grave in which he lay for some thirty-three hundred years! The face and form are still quite complete. The features are perfect, though necessarily grim with the grimness of death. The face is admirably photographed, so that you can recognize his features as Japhetic, and not Hamitic. This Pharaoh was not of a native Egyptian dynasty. He was evidently strong, both physically and mentally, well built, and of a commanding aspect. It is a wonderful triumph of art that has kept for us for three millenniums, the frame and face of the ancient tyrant. Who could have expected such an unveiling of the mysterious past? A photograph of pharaoh—what next? Why not photos of Jacob and Joseph?

Sunday Morning at the Metropolitan Tabernacle.

Notwithstanding an exceedingly oppressive morning the Tabernacle was crowded, and there were again present, in addition to many "strangers" from home, representatives of the United States, the Colonies, Europe, Asia, and Africa. Mr. Spurgeon appeared to be wonderfully well and vigorous, and in his prayer specially pleaded that our Legislature might be Divinely guided in this time of debate and controversy.

The sermon on this occasion was based upon Romans viii. 1: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit," and Mr. Spurgeon, in his introductory remarks, said:—You are well aware, dear friends, that the division in the chapter has only been made for convenience sake, and I may add that it has very often been badly made. Whoever divided this chapter must have taken an axe and chopped it about anyhow. It would have been well if they could have altered the division during the revision. The revisers have done well to make as little of these divisions as they could. It was a very inopportune thing that the axe, the chopper, should come down just here and divide a chapter which should not be divided. Some one may say, "I have got out of the 7th into the 8th." Nonsense; it is all the same. The division is foolishly made; there is no difference between them. I thank God that I never got out of the 7th or 8th of Romans, and I thank God that since I have been converted I never got out of the 8th Romans. These chapters have to do with one and the same person, and the state of the heart. Having described the fact that I myself in the *spirit* serve the law of God, but in the flesh the law of sin, the apostle goes on to say the words of our text. The fact is, we are all in a state of conflict, but we are not all in a state of condemnation, and that at the very time the conflict is hottest there is no trace of condemnation upon the believer's spirit. When he has to cry out in the agony of his spirit, it is then that he may lay his hand upon his heart and say, "And yet there is no condemnation for me, for I am in Christ Jesus." A man never strives against sin who is unconscious of any sin to strive against. If any man does not strive against sin, he may begin to ask himself the question whether he knows anything at all about spiritual life, and whether he does not abide in death, abiding, therefore, under consequent condemnation. But that man who feels a pang, and pines and agonizes to become holy, to whom every sin is a misery, to whom even the thought of sin is intolerable—that is the man who may rightly use the words of the text. A soldier, but not a criminal; fighting against sin, but not condemned *for* sin; ever aspiring to rise; and for that very reason sure that I am not shut up in the pit of hell; not condemned to be cast away with the ungodly for ever. God would never give me this life if He meant to destroy it. The very anguish and agony that I feel, this is to me an assurance that I am not what I used to be; I am indeed set free from the *condemnation*, though not yet free from the presence and the agonizing fears of sin. Observe, the text is put in the present tense. You would lose much of its beauty if you left out that word "now." How well it follows on the strange experience of the seventh chapter. The text is a clear statement of what every child of God *must* know if he knows himself; and if it had not been for perpetual bickerings in the Church, the passage would have been accepted as such, and held up as a Divine inspiration, that the apostle should be able to describe the inward struggles of the very people who are the subjects of them. I want you to notice, however, one rather delicate matter in Paul's writing. When he is speaking of this inward contention, he uses the plural, "Thanks be to God that giveth us the victory." At the same time he keeps to the I, "What I would, that do I not"; but when he gets to speak about the privileges of *all* the children of God he does not say I: "There is no condemnation to *them*, that are in Christ Jesus." There is a self forgetfulness, and yet a self-remembrance blended here. He makes himself to be the picture of all those things which prove what poor weak creatures we are; but when he comes to speak about the privileges of believers in Jesus Christ, then he does not use terms which look like monopoly.

With these remarks, by way of preface, let us now come to the text. I see that it contains a special refutation of the serpent's gospel, which is the gospel of modern thought, the gospel of this present advanced age—the time of progress. "There is, therefore, now no condemnation." The serpent preached *that* gospel in the garden: "Ye shall not surely die." And how eagerly our forefathers grasped that. "Is it possible," they asked, "that the God of love should have said, 'In the day that thou eatest thereof thou shalt surely die?'" And now they come out with this, "There is, therefore, now no condemnation." Many tell us that "If you die, after living in sin, you will go round about somehow, and come out again aright. There is no such thing as eternal punishment." This is the Gospel of Satan, and it has ruined thousands of souls. It has done mischief in many places, and has almost paralyzed the preaching of the Gospel—and some would move heaven and earth to secure that. But Paul says: "There is therefore no condemnation *to them that are in Christ Jesus*." If Paul had only stopped at "condemnation," every drunkard and whoremonger would have said, "Bravo, Paul. You have got away from the old orthodoxy." But Paul did not covet popularity. I understand the apostle tacitly to say that those who are *not* in Christ Jesus are under condemnation; and it is a sad and terrible truth. "Whosoever believeth not shall be damned," is as much the declaration of Christ as is that other Divine sentence: "He that believeth and is baptized, shall be saved."

There is condemnation for the whole race of the ungodly. As many as believe not in Christ Jesus, and repent not of sin, will find that theirs is a fearful looking forward to fiery indignation which shall devour the hypocrite. It is not a pleasant task for us to speak of these things. But who are we that we should ask for pleasant tasks? If you are not walking with Jesus you have not escaped from condemnation. The word "now" is as applicable to these condemned ones as it is to those who are free from condemnation. "He that believeth not is condemned already, because he hath not believed upon the Son of God. We are said to be in a state of probation, but that is not true. We are either in a state of condemnation, or in a state in which there is no condemnation to us, because in Christ Jesus. If you really *felt* the words I speak of, some of you, you would start from your seats. The sentence has gone out against you. You have made God a liar because you have not believed His testimony with regard to His Son. "Those who walk after the flesh and not after the Spirit, the wrath of God abideth upon them," so long as they remain in that state. A black cloud, charged with destruction, and the utmost confusion, hangs over your guilty head, until you flee away to Christ.

Now, secondly, we have a description of the believer's plain. He is spoken of as being "in Christ Jesus." He that believeth in the Lord Jesus Christ is "in Christ," by an act of simple dependence upon Christ; he realizes his position as being safe in Christ. Here I am by *nature* in sin and condemned, but when the grace of God awakens me up to know my ruined state then I go to Christ, the cleft rock, and I step into Him and hide myself in Him, that is, by true faith. We are Manslayers, pursued by Justice; and we must get into the city before we are safe. Is your salvation by self or salvation through Christ? "He that believeth in Him *hath* everlasting life, and shall not come into condemnation." These are His own dear words; lay them up in your spirit, and rejoice in them ever more. As you were in Adam you sinned, and fell, and were condemned; but as you are in Christ His sacrifice availed for you, and there is, therefore, now no condemnation, for I am in the second Adam. Paul shows in the sixth chapter that the saints of God are united in Christ "by baptism into death; and like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." If we are one with Christ by a vital experience, then we shall not be put to death again for the sin for which we have already died in Him. We who are in Christ are justified, because Christ is justified by His resurrection. There is, therefore, no condemnation to us, because there is no condemnation to Him. It has been my joy to preach to you for many years the doctrine of substitution; and if Christ suffered in our stead, it is an inevitable consequence that sin cannot be laid at our doors. If the debt was paid it was paid, and second payment cannot be demanded.

My third point I shall speak upon briefly, because this part of my text is not a part of my text. In the Revised Version you will see these words are gone: "Who walk not after the flesh but after the spirit." No doubt this was put in in order that we might be careful about preaching the doctrine of free grace. I am obliged to the revisers for that alteration. I find the more the Scriptures are revised the clearer the doctrines of grace become. The more we get back to the original, the less we find of legal preparation for meeting Christ. These words were taken from verse iv. and put in here. When you want to know your safety you be content with this question, "Am I in Christ?" and if you can answer that, let that suffice you. Now, judge well yourselves. Which way are you walking this morning? Are you walking according to the flesh? Do you do whatever you like to do? Do you believe whatever you like to believe? Do you say, "I am not going to be guided by the Spirit of God; I have the spirit of the age?" That is the spirit of the flesh. If you have that spirit it will lead you into the ditch. On the other side is the man who says, "I do not desire to do what once I would like to do; but I submit myself to the guidance of the Spirit of God." Oh! what a sweet state of heart to be in! Faith puts us into Christ, then Christ puts the Holy Spirit into us, and so we become delivered from condemnation. It is impossible that he should be condemned who yields himself up to the guidance of the Divine Spirit.

And so now I come to closing, and I call upon you to notice what a very bold speech the text is. It is a proved assertion. Whenever a man has a "therefore" at the bottom of what he has to say, he may say it without hesitation. Paul is a great reasoner; he is a great logician. He virtually says, "I can prove this statement to a certainty." The Devil says there is condemnation; but he was a liar from the first. And conscience sometimes says there is, but conscience wants to be purged. If you read on you will see that Paul says, "Who shall lay anything to the charge of God's elect?" Not Christ, for He hath justified them. Our text is an *abiding* statement, a standing assertion; it was true of me thirty years ago as a believer, it is just as true now. It was true of Paul centuries ago; it is just as true now. You may go and tell men that they will be rewarded according to their works, and you will make them worse and worse. Tell them it is free grace that saves the sinner; and that for a man who believes in Christ there is no condemnation.

Supporting Our Own Schools.

Our sons and daughters should be sent to our own schools, first, for the sake of the schools. The number of pupils might be greatly increased without materially increasing the cost of conducting the schools. Additional members would give greater prestige and influence. They would also tend to increase the endowments of these schools. These young men and women will soon be the possessors of large amounts of money; this money will naturally go to the schools from which they have been graduated. The object, therefore, for which our schools were founded will be greatly attained or largely defeated if our children attend or fail to attend our own schools.

But, further, attendance upon our own schools will be a great benefit to our children. They will receive instruction not less valuable, and in many instances of more practical value than they could obtain elsewhere. This attendance will also give them a proper degree of denominational intelligence and enthusiasm. Our children, if students in other institutions, will lose their proper denominational spirit to a very great degree. Attendance upon our own schools will also bring young people under the influence of a Baptist atmosphere in their social life. At this moment the case of many young men who have attended other schools and who have formed social and marriage relations outside of our denomination is quite familiar to us all. This is as unfortunate as it is unnecessary. Our children should grow up to love and serve the church of their parents. Their intellectual culture, their social influence, and their increasing wealth, should be consecrated to our denominational enterprises. It is astonishing that so many parents are false to their duty in this respect. . . . . We plead for greater liberality, enthusiasm and consecration on behalf of our denominational schools for the sake of all the interests which are dear to us as Baptists. —*Baptist Review.*

No Hope But in Christ.

The great German scholar, Prof. Dr. De Wette, furnished Theodore Parker, and almost all modern infidels of that school, with the weapons with which they attacked the Christian church. But this same De Wette, called "the universal doubter," was so fortunate as to marry an eminently lovely and holy Christian lady, the influence of whose merciful spirit and life led to a wondrous change in all his thought and teaching. In his last commentary we find these memorable words: "Only this I know; in no other is there salvation, except in the name of Jesus Christ, and Him crucified, for the human race there is nothing higher than the God-man realised in Him, and the kingdom of God planted in Him."

Victor Hugo's "Day Break," with music by N. H. Allen, "Nell, the Village Lass," by J. W. Wheeler (each thirty cents), and Max Plutti's version of the Swedish Folk-Song, "High in the Vault of Heaven" (twenty-five cents), charming love songs are announced by Oliver Ditson & Co. They also announce the following choice instrumental pieces: "Waltz," from the Opera of "Love's Vow," (thirty-five cents), "Lilly's Garden, Polka," an excellent teaching piece (twenty-five cents), "Mandolin Polka" for Violin, by C. E. Pratt, (forty cents), "Nocturne," by Chovan, (thirty cents).

This That, and The Other.

—The Cumberland Presbyterian Church has had a prosperous year. According to its statistical summary 14,356 persons were received the past year on profession of faith. The Church has 1,547 ordained ministers, 2,546 congregations, and 138,564 church-members, against 126,911 last year.

—The Reformed Dutch Church, with 83,702 communicants in 46,229 families, reports for the past year the "baptism" of 4,700 infants—about one for every 17 communicants and every 9 families.

—The bitter, intolerant spirit of Romanism is clearly and shockingly illustrated by the following from its St Louis organ, the *Western Watchman*: "We would draw, and quarter Protestantism. We would impale and hang it up for crows' meat. We would tear it with pincers and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell-fire."

—According to the report of the Basle missionaries in Africa, the Baptist missions on the Gold Coast, considering the difficulties they have met, and the comparatively short time they have existed, have enjoyed remarkable success. They have about 220 communicants, who are for the most part exemplary Christians. They support their own preachers, and contribute generously to the expenses of worship. At Cameroons they have schools, crowded with pupils. The teaching is in English; but there is a good translation of the Bible in Dualla, the language of the people. The mission was founded by the indefatigable missionary, Mr. Saker.

—Miss Gordon Cumming tells that one of the most genial men she met in India was an American missionary—a steadfast, earnest worker—who had been for twelve years preaching in Allahabad, but had no reason to believe that in all that time had made a single genuine convert. It was sorely disheartening, and yet he cheerfully kept up his heart. The result has proved his faith well founded. Within the last ten years the seed has sprung up, and is bringing forth fruit in a truly marvelous manner.

—The United Presbyterian mission to the Copts in Egypt reports an increase in ten years of $2,000 in appropriations. There are 8 ordained native pastors, a gain of five; 23 organized congregations, a gain of 17; 1,942 communicants, a gain of 1,166; 70 stations, a gain of 39; no increase in the number of ordained missionaries, and of unmarried female missionaries one less. In 1875 there were 26 schools, all receiving help; in 1885, 65, of which 54 were congregational and self-supporting, and the number of pupils was 5,414, three times as many as in 1875.

—A heritage that is despised is a heritage that is destined to be lost.—*Dr. R. M. Dudley.*

—According to the latest returns, the superior clergy of the Orthodox Church of Russia is composed of 93 prelates, among whom are three metropolitans, 15 archbishops, and 75 bishops. There are in Russia 207 monasteries, with 2,937 monks and 2,448 lay brothers. These are subsidised by the State. There are also 173 not subventioned, and in these are 2,937 religious persons and 1,659 lay brothers. There are 171 convents in all, having 4,941 sisters and 12,966 novices.

—People appear to favor British railways with a lion's share of their spare cash. The railway returns just issued show that there was open for traffic at the end of last year 19,169 miles of railway, that the capital authorized in railway stock is £927,750,000 and the capital actually paid up, £815,858,955. The total receipts from traffic were £66,644,967.

—Heir Haupt has been visiting the Baptist churches, and preaching the Gospel in several towns of Hungary and Bohemia. At Buda Pesth, where Pastor Meyer has been a very earnest and successful worker, there is a church of 700 members. Everywhere the preacher was welcomed, and found no official hindrance to his work, yet the fifteen million Hungarians seem to have fewer labourers than any other nation.

—The ungodly are apt to think that what comes from the pulpit is merely professional; that the minister is paid for preaching—that it is his trade to preach; and so his most earnest appeals are often turned aside by this device of the devil.

—There are few who adequately realize the vastness of the British dominion in the East. The total population is about 250,000,000, of which at least 180,000,000 are under the direct government of the Crown, while the remainder, nominally under independent sovereigns, are yet practically under British control. Room for missionaries!

—There are 23,000,000 of people in the Punjab among whom there was no Christian effort made till 1870; but so numerous are the Christians there now that they purchased tracts of land to the value of 10,000 rupees.